# A prospective for King and subjects.

OR

A schort discovery of some treacheries acted against *Charles* the I. and *Charles* the II. *Kings* of *England*, *Scotland*, and *Ireland*.

*with*

Some few advertisements to the people in the 3. Nations concerning the cruel, exorbitant, and most Tyrannical slavery they are now under which they have wrought themselves into, and stil desiring to be, by upholding of a pretended court of *Parliament*, altogether ruling contrary to the Lawes of the Lands or any branch thereof, and according to there owne Lustful and arbitrary wills.

*Romanes the 11. thapo verse the 4.*

*But I have reserved 7000. man who have not bowed there Knees to Baal.*

Written by *Wendy Oxford* once an honourer of them and chard pretences, but now as great an abhorrer of these Machevilian practises.

*Let St. Pauls Epistle to the Romanes, be now judge against such Antichristian Romanizing Rulers, as are assembled in power at Westminster.*

Romanes 1. Chapt. and the 24. and 25. Verses.

*Wherefore God gave them up to unclean[illegible] and [illegible] the truth into [illegible] worshipping the [illegible]*

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*To the Most High and Mighty sufferer of this age Charles the II. by the grace of God, Right and true Borne King of England, Scotland, and Ireland.*

## Most Gracious Souveraigne.

BEfore I begge your sacred Majestyes patronizing this mite, which shal be conneighed into your natur all soyles, for as wel correction to your enemies, as also the cherishing of the starvinge and dying people therein, who have layd long greived and languishing under an arbitrary power. I beseech you to remember the advice given to your royal Father of blessed memory by a wise man. Make not knowne the cheifest of your determinations to an open councell, (al thoughstyled a privy councel) least you faile in the disigne. *vera amicitia, tantum modo est inter bonos mali vec inter se amici sunt, nec cum bonis.* Neither doe any thing of great concernment in councel of a civil freind, in vvhich your Majesty cannot be safe in the execution thereof unlesse it be concealed. *Civilem amicum sic habeas ut putes posse in inimicum fieri.* Admire not (Gracious Sr.) that in a corner of the earth I vvhisper this councel unto you, for had your sacred Father beleived the fame he had never beene so unhappy as to be murthered by his ovvne people (nay by som of those he made his bosome freinds) and consequently your royal selfe had not beene exposed to such termes as your ovvne soule, better knovves then any. *But*

*vincit qui patitur*. No I vvrit this smal ensueing treatise unto your Majesty that you may have an insight of vvhat you haue done, and the better you vvil discerne vvhat is to be done, by removving al Tychophants vvho lay parsonally in the breast of your Fathers and your Majestyes, but there harts in the treasury of both your knovvne enemies. *Latet anguis in herba!* and stil the seeds of those adamites are ingendring in your councels which (gracious Prince) I hold my selfe bound induty to make knowne to your Majesty, & thereby give a caveat to you for the future, seing the glory of God & the good of my Soveraigne, and 3 commonwalths at stake If your Majesty should discountenance the worke; my comfort remaines that the frowe of my Prince may turne to the favour of my God *nec mendacii utilitas est diuturna, nec veritatis damnum diu nocet*, neither shal flattery stil hold in credit, nor truth alway continue in disgrace. No no (Great Sr.) none but such as joyne with your Enemies (knowing you to be Heire apparent of so great a monarch (who was not only defender of the faith, but martyre thereof) dares be tacite (especially) when the christian fayth lyes wallowing inthe blood of its owne saints over the whole earth in your Majesteys being so unlawfully kept from that Scepter, which usually did protect the innocent, and detect the nocent: which that it may once more be put in the hand of your righteous selfe the vicegerent of the Lords, I here on my bended knees offer unto the most high my humblest praiers for your Majestyes safety, and inthroning (not doubting but your gracious goodnesse will grant protection to these my desires) and that as dayes

multiplies on your haires and yeares on your people, that the weisdome of God and favour of your owne subjects may be joyned with the helpe of al christian princes (making it there owne cases) to the restablishing of your Majestyes 3. Crownes. This suit wil I never give ouer, in al others, I wil remaine

*Your Majestyes faythful and obedient subject durmolyfe.*

Wendy Oxford.

The

*The Epistle to every free borne subject of England, Scotland, and Ireland.*

*Dear Countryman.*

I Desire not to hold thee long in the porche, but intreat thee to enter into the house, where if thou findest any thing which thou canst cal thine, I pray take it, and of the rest, if there be any thing which may doe thee good in the time of peace or warre, tribulation or prosperity, accept thereof, but as thou readest it, I begge of thee to observe wel, and be an impaitiall judge of the truth thereof, which if thou beest there in resolved, doe not only of (what is true) lay up, where theeves may breake through and steale it away, but lay the good so up, that thou Majest (upon a good opportunity) make good use thereof to the freeing thy selfe from the thraldome thou art under, and the darknesse of thy Salvation thou art kept in by those who made the glory of God, and thy freedome from Tyranny, there pretences, & stalking horses, but they rule notouer you as christians or as the beloved of the Lord but as Servants forcing you to make bricke without straw. Which that you may be freed from, by a most Faythfull Moses, I halbe the harty praiers and wel wishis of

*Thy loving countryman and Brother in Christ.*

Wendy Oxford.

A Prospective for

# KING AND SVBIECTS.

Have read of William Rufus a King of England was slaine with an arrow Shotte at a hart by a knight, and in an other Hiſtory I find that *Baſilius Macedo A Romaine Emperour* was killed with the ſtroake of a hart in hunting, *Cæſar* and *Fulvius Valerius Anaſtaſius* (wee read alſo) the Emperours periſhed by lightning, as alſo young *Druſus Pompey* the Sonne of the Emperour *Claudius* was choaked with a peare which he caſt up and caught it in his mouth in a ſportiue way, ſo likewiſe of *Charles* King of Navarre wee read he came to a ſtrange and untimely death, for he being ſewed up in a ſheet by night that he might be bathed in it, he that ſewed it, went to burne of the thread with the candle, and ſet fire on the ſheet, ſo that the King being ſo much ſcorched with the heat, died threon in three dayes. You may likewiſe read of *Euripindes* of very great fame who was unawares torne to peeces by doggs and (as plyny writeth) An acreon was choaked with the ſtone of a Rayſin, and Marius with a haire in a meſſe of milke, yea I read of Plinie himſelfs periſhed by a ſtronge fire of mount Veveſus Whilſt he was ſeeking to know the reaſon thereof, ſome ends there lives in laughing as Valerius Maximus, others by ſneezing, and as I began with a King of England I wil end with a King of England, whom we read was buggered with a hot ſpitt

through

through a horne into his fundament upinto his body, but this was a cruel act of privacy, but never did you read or heare of any Prince or King murthered after such a manner as *Charles* the I. was on the 30. day of Ianu. 1648. about 2 of the clocke in the afternoone, niether did I ever heare or read of any Kings or princes so much laid snares for & so much betrayd as there have beene together, vide: *King Iames*, *King Charles* the I. and *King Charles* the II. And if you wil force me to beleive there hath, I must confesse there hath beene treacheries, which haue beene acted against Kings, and Princes, but stil have beene discovered, before execution, as Cæsar whose life was taken from him as he was goeing to the senate house, yet it was discovered to him in a letter before, if he had read it, to have beleeved it; so, many plotts there was against the late Queene Elisabeth, some dangerous ons against King Iames, but put them altogether, they reach not at the throngs of treacheries, in this our age. For the cheifest of your Royal Fathers Nobility, (Dread Soveraigne) and gentry, nay whom he made Noble, and whom he preserved from perishing, nay let mee goe higher; some, whom he (by his gracious goodnesse) redeemed from death, which they were condemned unto by Iustice for treason against him selfe, and others formurther; These very people being chosen councellours to him, not only betrayed him from there very beginning of there trusts reposed in them, as to the loosing his peoples harts, but also in the renting his Kingdomes, and al the territories thereunto belonging from him and his posterity, nay not resting there, but in the conclusion (casting of the name of treachery) they presumed to take away his life, under the colour of Iustice by a Pylate and phariſaical judges openly to condemne him in the same Hal, whre they should justly haue died formerly, and then executed there cruel murther on him at the gates of his owne court, and on a scaffold openly in the face of his owne people, as if he had

beene

beene a traitor to himselfe, nay they cutt his sacred life of in the most ignominous way that could be inmagined, even as the greatest traitor that ever was since England received christianty even by the hand of the common Hangman belonging to Tyburne. O prodigious Monsters! whose persons and actions I halbe some what laid forth in this booke, when I come to my advise to the poore blinded people: but they are more at large painted out to the life in my booke intituled. The banished mans complaint comming forth.

Should I begin at the first of King Iames, and so descend to this very day of al the treacheries which have beene acted at home in councels, and a broad against the States of the 3. Kingdomes, I should be in a laborinth, and weary the readers patience, wherefore I wil but cull out some remarkable ons, and indeed but poynt at some of them, enough for for your gracious Majesty to perseive what is meant in the whole.

Did not your royal Father of Blessed memory (al though so crusified by his owne subjects) put his whole trust of the managing, the whole affaires of his Kingdomes in to the hands of his councel: and was he not betrayed (before ever a Parliament was called) by some of them, sworne privy councellers, was it not plainely seene that there was a Spanish purse alwaies open amongst them, was not the Spanish faction moulded so high wich the riches of the Indies, that never since Queene *Elizabeth* died, revenge could be endeavoured against the insolent but subtile Spaniard. And was not there a French pox in other some of his councellours causing a rottennesse in there harts, to the Keeping his then Maiesty from maiking warres & regaining the lost claime of that Crowne, and when at last, some more honest then the rest did perswade an army to beseni over, did not then golden french Pistols (by treachery) overcome the English Steele, whose edge formerly was a terrour to al na-

nions. And with leave (Great Prince) was not your royal Father betrayed in al his privy councels, councels of warre, and in his very bedchamber at Yorke, Shrewsbury and Oxford, was there ever any thing of consiquence, acted therein, nay but spoke on, or was ever designe but intended on his Enemies in the field, or upon any Garrison, but it was presently sent away to the General, or Scoutmaster General of his Enimies, or to the Commander in cheife, of the next Garison of Enemies, or if time would premit to the committy of safety, then sitting at Darby House, was it not that your Fathers Enimies there treasury was greater then his (they having the revenues of al his, the Royal Queenes, & your then Princely selfe with your Brothers the Duke of Yorke, and most of al the nobility and greatest gentery in the whole Kingdome, besides there dayly assesments and loanes, and subsidies with many other extraordinary taxes, as excises of al things, together with the infinite and vast summes of monyes raised on Bishops, Deanes and chapters lands, enough to purhase whole Armyes, Townes, and Cities, as in conclusion they did, for were not thereby whole Armyes, Cities, Garisons of Townes, and Forts sold to his then Maiestyes, and now continuing yours; are not the proverbes too too much verified in these latterdayes. Monyes makes the mare to goe: and an asse laden with gold shal enter in to the strongest city or towne what ever, and the golden Key unlocke the strongest gates that are, yes, your Maisty sees and feeles the truth hereof. For no sooner was the sacred life of your deare Father and our soveraigne taken away, but immediatly messages weere sent to some about your sacred selfe for the holding of correspondency with them at Westminster which the very businesse of Bredal speakes something thereof, for no sooner was anything done (altough never so privatly thought) but within 3. dayes the whole result was at Whitehal (that once a royal seat for our Kings and

Queenes but now a denne of thieves) which would have beene made good to your Maiesty by some that wisshed happinesse to you at the hague, but truth was cruss hed in the shel, and those blasted for there good intentions: But pardon mee (Gracious Sr.) that I am so plaine, I most humbly beseech your gracious Majesty. I must now goe along with your Maiestyes councellours from Bredah into Schotland, from whence I must tel your gracious goodnesse there was dayly postings betweene some of your chrifest pretended freinds and your openest Enemies, (O Sr.) there have proceeded a world of treacheries, as first concerning the holding your Maiesty from taking the Covenant until your thro at was ready to be, cut the steele of your Enimies being thereby prepared, those treacherous vermins that put triples into your conceience were hired thereunto, for that your Enimies knew, the schotts nation would not trust you nor fight for you, until you had done it, and also the scotts, Iuncto would not doe there ur most in raising of an Army until they had your conscience engaged, which was too late, when you had taken it, for by that time, your Enimies became maisters of the field. Next looke upon that most traiterous act of delivering up of Edenburgh, Castle and Leith, was not 20000. paid downe for it and the Governour thereof now the only man with your Enemies, then was it not a sylver bridge that conveyed your Enemies over in to Fife, did not the silver ore quench the heat of Brent I laud, and so al along in your Maiestyes whole progresse in Scotland, to be short hath not monyes conquered al Scotland.

Now (most suffering Prince) give mee leave to march along with your councellours from sterling into England, where they layd the plott your Maiestye should be katched in a trappe, to that end you were suffered to goe without let or molestation, your Enemies being assured before hand, that you should not march to London, where you had finished

ſhed your deſines. What was it but monyes that hindered you from ſuffering the gallant Cavalery under the Duke of Bucks, earle of Clevelaud, and Maſſy, tō fal on your Enemies at Torwood where God had deſigned there for your prey had yon not beene betrayed. What was it but monyes that when your Maieſty was adviſed by ſome of your muſt faithful ſubjects to march immediatly to London, that you were adviſed too lay downe before Carlile a daye & night, on ſet purpoſe that Lambert and Harriſon Major Generals of 2. brigades of your enemies, horſe might be joyned together, and that Cromwel General of your enemies might come up in the reare of your army who was at leaſt 9. dayes march from you, yes, it was monyes that did al this, and thoſe very perſons that received it now lye in priſon for a colour, but ſpend after that extraordinary manner, as if they were more then free ſubjects. Againe was it not 30000. paid to ſome appoynted to receive it, that cauſed David Leſly (when as your Majeſty had given the Duke of Bucks and that gallant gentleman Maſſy 500. horſe to goe a part from your army, and when the Duke ſent for 500. horſe more with the harty deſire of doeing ſome acceptable peece of ſervice in breaking an aſſociated committee of Traitors met from divers counties for the raiſing forces againſt your Majeſty, which the ſaid Duke might eaſily have taken and diſperſed them every on had his grace had the 500. horſe ſent for) what was it cauſed David Leſly to come unto your Majeſty and tel you that the Duke was a young ſouldier, and would engage your whole army, and ſo cauſe a loſſe of al preſently (which he by a lingring way loſt in the end) which cauſed your Majeſty immediatly to ſend an expreſſe order under your owne hand & ſeale for the calling backe the Duke of Bucks to your body: and what was it but a Sylver barre that croſſed your rode to London, and what was it that when your army had the bal at there feet at waring

ton Bridge and your enemies Lambert and Harriſon at the mercy of your army, that they were ſuffered to goe a way untouched, nay ſuffering many faithful and gallant gentlemen (who were on the for lorne hope) to be taken and caryed away priſoners within leſſe then muſket ſhott of your whole army, and but by a ſmal party of the enemy, yet not releaſed by your Generals command but contrary command given that none ſhould ſtirre. Next let mee remind your ſaced ſelfe of the many treachirous acts at Worceſter, as firſt the advice of being drawne to that place of no ſtrength, to be taken in a nett as a covey of partridges: Secondly when as halfe of the army of your enemies were marched under the command of L. General Fleetwood by upton over the bridge and ſo came cloſe to the other ſide Worceſter, which is in compaſſe 18. Miles diſtant on part from the other part of your enemies army, I ſay what was it that kept your Majeſty from fighting on or the other part of your enemies when your Majeſty was adviſed to it in the ſteeple of Worceſter minſter, againe what was it that cauſed your Majeſty to ſuffer a bridge of boates to be made within muſket ſhott of the towne of Worceſter, for your enemies to releive on another as they ſhould ſee occaſion, and the enemy to make it without diſturbance; Laſtly (as to Worceſter treachery) what was the cauſe that when ſome came and told your Majeſty (as you were at dinner) that the enemy was comeing on, and ſome perſons of Honour deſired that they might goe ont with a party and charge that bold enemy which was comeing on, but David Leſly gave order to the contrary (ſaying) let them come on I-le make them to garre faether in one houre, then they ſhal come on in three, which neglect and treachery in concluſion proved to the utter overthrow of your Majeſty, the great loſſe of your nobility & gentry, and as much as in him lay the loſſe of 3. Kingdomes, O Sir, it was not for want of courage

or diſcipline, but your enemies purſe that ſealed un aſſurance of victory to your enemies, it was that formerly which gave victory of above 28000. gallant men under Duke Hamiltons command in 1648. to 8000. under Cromwels conduct in Lancalhire: for the nations know, there was not a blow ſtrucke to any commander for the victory but to the Duke in Weſtminſter halyard. So that your Majeſty plainly ſees your ſelfe bereaved of duty fidelity and valour of al ſides, as your ſubjects beguiled of there allegiance, by being ſeduced with faire pretences on the on ſide, and your ſubjects inſnared to ſlaufhter on the other by treacherous vermins, O have not many armies in your royal fathers time beene ſtrong in bulke', but weakned by factions amongſt the cheife, which cauſed his commanders (not confiding in on another) to provide for there owne ſafety and ſubſiſtence, what was it that bred theſe diſtempers but the Parliaments coyne, which the plains country man ſaw likewiſe and made him draw his necke ont of the choller. My duty (dread Soveraigne) teaches mee to let you know as much of the treacheries and corruptions of your enemies as I wel know, which in breife, is, that which you cannot be ignorant of that there is ſuch a large allowance of monyes to the councel of ſtare (ſtyled) for the rewarding of in formers, Spies, and intelligencers even to betray there neareſt freinds in all relations, ſo that where blood and the neareſt conſanguinity can not find ſecurity of councel and action, it is in veine for a Prince to hold himſelfe ſafe in many councellors: great emperours, Princes, and generals in theſe our dayes (who have made uſe of councellors as to heare the opinions of every on of them) but they had never effected ſuch great attempts as they did, had they not kept the reſult of al in there owne harts until the very houre which they intended the enterprize: may I be on ce bleſſed with the ſight of your Majeſty I ſhal be more plaine in my expreſſions

then

then now I am, for that I offend ſome ſo much, that this poore booke could not find a preſſe until the ſoarings were a little clipped: and if by my expreſſions and confeſſions which I ſhal then lay open to your Majeſtyes judgement, I ſhal not irritate your diſpleaſure, but merit your gracious pardon, it wil engage mee too make the greater diſcoveryes, which I ſhal for beare to any whatever but my owne Prince. But thus much I ſhal preſume on in the interim, that your Majeſty be cautions of ſome neare you, and then feare not thoſe farre from you.

And let this be a caveat to the Dutch, for no queſtion if it be poſſibly to corrupt any of there greateſt States, which God for bid thoſe of Weſtminſter wil not be wanting to the ut moſt of there endeavours and ſtocks (which England with greife may ſay) are to great. (great Prince) caſt of ſuch ſychophants (as I ſayd already) whoſe perſons are with your Majeſty, and there harts in the treaſury of your enemies, looke on thoſe (I bee ſeech your Majeſty on my knees) that have loſt there fathers, brothers, and kindred, nay al there eſtates for doeing you ſervice and your roy al father, I ſay caſt not not of your nobility and true harted gentry, they have ever beene formerly accounted ornaments to a crowne the on, and propps thereunto, the other, and al of moſt honourable reſpects in a republicke; Although I muſt confeſſe (in theſe our latter dayes) even as ſome deadly hem locke hath appeared in fertile ground, and the richeſt ore hath beene digged out of barren ſoyle, even ſo hath vertuons and honourable ſpirits proceeded from meane parentage, and appeared ſo in your ſervice, and baſe and ignoble, diſcended from Honourable progenitors, who have formerly appeared as ſtarres for there Princes, but now gone out as ſnuffes of candles, againſt them; wherefore wel ſayd a holy man, nobility of birth many times begets ignobility of mind, and untimely honour hinders many from honourable

rable attempts but; to ſuch nobility, and ſuch councellours I conclude thus (which I deſire may be a caveat to the remaining honeſt of Lords and privy councellors) that greatneſſe can not exempt them from the vengeance of God, nor al the wealth in the Parliaments treaſury bye them there from; which commandement (contrary to there knowledge and conſcience that they ſhould bounour God and be true to ther King) they doe thus preſumptuouſly tranſgreſſe; which if neither Gods commandement cannot deterre, nor Gods Word adviſe them, nor his judgements feare them, I wil ſay as Saint John writes in the 12. Chap. of the revolations & the 11. verſe, He which is fylthy, let him be fylthy ſtill. Wherefore (moſt gracious Sr) I beſeech you to leave ſuch councellours in time, leaſt your Majeſty be left by them in the lurch (*A ſtander by many times ſees more then he that playeth*) as your Majeſty hath beene too often already. Now (gracious King) be pleaſed too give a poore ſubject of your Majeſtyes leave to ſet downe a few advertiſements for the procuring your owne rights and Kingdoms. And firſt of al (Sr) I beſeech your Majeſty as to deſcend ſo much, as to addreſſe your ſelfe to your people in a he avenly way of peace, and goodneſſe by way of declerations, and remonſtrances, making there in a Covenant with God to follow your vowes and proteſtations made, or to be made to your ſubjects, although they have beene ſtubborne and ſtiffe necked hitherto againſt you, yet behold and ſee what the Lord God of hoſts may doe with there harts: for (great Sr) thinke not to overcome them by ſword ſo eaſily as by word, no no, they have beene ſo long embrueng there hands in bloods on af another, that there harts are hardned againſt forra igners you may bring in; they may be ſooner ſmitten with your aſſurance to them, that as you redeme your rights carefully, you wil not only ſpend them wiſely, but that you wil firſt of all ſettle the proteſtant religion amongſt them

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in the purity therof according to the beſt reformed churches, that when your Majeſtyes time ſhal come, when you muſt give an account to the King of Kings of your vicegerency and Steward ſhip, the God of al Gods may ſay to you welcomely, Euge bone ſerve? and give your gracious ſelfe a Crowne of glory which ſhal never ſal from the head of your Majeſty, and that your people may have juſt cauſe to mourne for ſuchan earthly loſſe, and rejoyce that you are els where in glory remaining for ever hereafter, which that your Majeſty may attaine unto here, and hereafter, God of his mercy graunt, Amen.

2. Next that your Majeſty promiſe to rule over them with love, and not by feare, the loving way of government being eaſy and ſafe, but Tyranny is ever accompanied with care and terror (O Sr) carry this ſaying in your breaſt. *Ama & impera; Qui terret, plus ille timet, ſors illa Tyranno convenit.* And truly (Deare Sr.) could your Majeſty be but quiet a while longer, your gracious ſelfe ſhould ſoone ſee this ſaying fulfilled in the now oppreſſours of your people, there exorbitant oppreſſions wil force the oppreſſed to take an advantage of ſhaking of the yoke they are now under as not being able to beare any longer, neither wil Gods juſtice ſuffer the ſway which is grounded on there cruel Tyranny to continue.

Now to theſe two principles which I begge your Majeſty to harken unto, let mee ſpeake to my country men concerning them.

Remember (fellow commoners) that you by Gods ordinance, and humane lawes, are the true and lawful ſubjects of this King who now you detaine his rights and your owne due obdience from. For heis your naturally borne King, and theſe you now yeild obedience unto in al there falſe edicts, have ſurruptiouſly gotten the ſtaffe of government over you, and accordingly uſurpe there authority, under pre-

tence they have gotten it by conqueſt, but alas they have not conquered there King, nor you, but it was you that conquered your ſelves, in conquering your Prince, and thoſe you fought againſt.

Next remember good country men, and repent as you wil anſwer at the dreadfull day of judgement (when al your now uſurping rulers and your actions of treaſon and murthers muſt be accounted for) of your holding downe your Prince by the haire of the head whilſt theſe bloodſucking rulers cut it of from his Sacred perſon remember when you did this murther, you wonded your God through the ſides, and ſo long as you fight againſt to keepe your native Soveraigne from his rights and poſſeſſions, you deteyne God out of his right, the King being the vice gerent of the Lords ſo that in plaine termes you tobbe God of his dues and the King of his, contrary quite to our Saviours rule give unto Cæſar the things which are Cæſars, and unto God thoſe things which are Gods.

3. Next (moſt renowned Prince) promiſe to the people that you wil doe juſtice to al (which is termed *Regia menſura*) evento the meaneſt as wel as to the greateſt without partiality, neither inclining to the right hand of affection nor to the left hand of hatred. I be ſeech you toread Sir *Francis Bacons Eſſaies* of Iudicature, wherein he ſpeaks to Prince as wel as to Iudges if thou perceiveſt (ſayth he) on the on ſide high hils of advantage, powerful combination, and violent proſecution, and on the other ſide the low vallyes of poverty and dejected neſſe, prepoſe thy way as God did to judgement. *Iſaiah the* 40. *Chap: and the* 3. *verſe*, by raiſing vallies and taking downe mountaines, ſo ſhalt thou lay the foundation of thy ſentence on a ſure ground. Then O King as Iehoſaphat ſaid. Be of good courage, and doe juſtice, and the Lord wil be with thee and al nations ſhal feare thee.

Now

Now let me ſpeake againe to your people as to this 3. adviſe. And if ſo that ſuch promiſes be made to you (good countrymen) by a King, I and by your owne King, not a forreigner, by a proteſtant Prince of your owne religion, and not of aſtrangeon, that you ſhal have your religion reſetled, your lawes (now torne to peeces) reeſtabliſhed, ſo that in cauſes of juſtice and judgment you ſhal have true ſentence, *Secundum allegata & probata*, and that you ſhal have Iudges like Elohem upon life and death, and like Solomon when meum & tuum is in diſpute, and not like theſe Kingly uſurpers, who (to your greifes I ſpeake it) had rather *Ius dare*, to make lawes of there owne upon there authoritys of *ſic volumus, ſic iubemus*, not fearing at al that feareful malediction in Abekuke chapter the 5. and the 1. verſe. Curſed is he that remooveth his neighbours land marke, I ſay they had rather *Ius dare*, then *Ius dicere* then to pronounce the old lawes already made. If ſuch things be promiſed by our dread Soveraigne; what ſhal let you (but an extraordinary judgement of God for your ſinne of ingratitude) from in throning him in his native rights, and yours, which wil prove in concluſion your freedomes, and greateſt gaines. But ſome of theſe mens, Baal preiſts may ſay what wil you extirpate thoſe you have choſen to make and preſerve your lawes? I anſwer, they deſerve it, having beene choſen by you to doe ſo, (nay they having ſworne ſo to doe,) but they have prooved falſe, for ſworne, and groſſe covenant breakers, who have wreſted the lawes of God, and the goſpel of Ieſus Chriſt to there owne ends: the Iuſtice of God requires it and man alſo, *melius ut pereat unus, quam pereat unitas*, better for on to periſh, then unity to be deſtroyed: they terme themſelves a Parliament, and as but on body, therefore let that on as a rotten corrupt, and putrified body be cut of to ſave a whole flocke from periſhing, *Fiat Iuſtitia.*

*Eaſe reſcindendum, ne pars ſincera trahatur,*

Looke upon the Apoſtles rule. *Nos ſcimus bonam eſſe legem, modò index à legitima utatur.* We know that the law is good if a man uſe it lawfully.

To the end of what hath beene hitherto ſpoken by mee I humbly begge of your Majeſty that I may returne unto you, and your goodneſſe heare mee.

That your Majeſty would not be adviſed (by any favourites) when you ſhal (by Gods bleſſing) attaine to your crownes to deale with your people, as phyſitians ſometimes deale with there patients, that they muſt be recovered by coroſives, and ſharpe remedies; no (Deare Sr.) that you pleaſe to cure them with a diat, and aſſwage with fomentations. And if againſt the light of nature, and lawes of nations and rights thereof, your people ſhal perſiſt in there obſtinacy, and contemne your many times offred grace, and goodneſſe, then you are excuſed, in the binding, cutting and pruning ſuch ſtife ſtakes (that wil rather burſt then bend) and al to be really looked on, as to the reſtoring your ſelfe to your owne, and them to your ſelfe, yet you may not extirpate all.

But for the avoyding of this latter I wiſh (great Sr) that your Kingdomes may be ſetled without more blood, as firme as mountaines, not to be remooved, your cities returne in obedience, and your ſtrongholds with continuance of the ſame; al your ſubjects obſequious, and not to hate monarchy under thoughts of freedome, and ſo conſpire ſtil to with hold there obedience: O that is a greivous ſinne, and abſolutely unlawfull by the lawes of God and man, to reſolve a redemption by a wicked temptation of liberty: Such ſubjects muſt expect to labour under general convulſions, and be waſted with unheard of Lacerations. No, farre be it from your people to entertaine ſuch precipitation of thoughts and farre be alſo contempt and rigour from your Majeſty, leaſt the divine power of God bring to paſſe that

which

which few feares, none dare attempt, and Prince and people abhorre, wherefore (O Prince) resolve of comeing to your owne (if possibly, by love and peace, and rather suffer a little longer then ruine al. *Si vis vincere, disce pati.*

Now you that cal your selves the supreame power of England Scotland and Ireland. I can compare you to no other then to the 30. Tyrants of Athens, or to the Tribunes amongst the Romans, either lyke the 30. Tyrants who were chosen by the people to be there conservators of there lawes and liberties, (even so were you) who held the people with goodwords and faire glozzed declarations (as you have done) until they had the opportunity, and strength to persist in there designe of Tyranny then they turned the weapons of the people against there owne breasts and became absolute Tyrants whole names and deeds had never beene blotted out had not this age bred such monsters as you are to outvy them in the highhest manner that may be, or els you may be compared to the Tribunes amongst the Romaines, to be appealed unto from inferiour courts of Iudicature, and chosen Parliament men to be advisers about affaires, and assistants to the King, which in a short time, you by your machevilian perjuries, and so phisticated conjurations to the people namely your declarations, promises, remonstrances &c. In your usurped authority have not only overtopped the Kings power, like the Tribunes, but have cut of King, and powet to al posterity. Wherefore al people may justly say either you are without Christ, or Christ without peace, A hard saying (I must confesse) but yet more of truth then wonder which the church of God mourneth for such discords, where in her best earthly Saints lye murthered by you, religion through out the world accuseth your errors, and you who seeme to be professours accuse religion, by which meanes, Heretickes, Schismatickes,

 and

and Blasphemors, Turkes, infidels, and pagans, insult over Gods children and al of you over the church. But wherefore have you thus betrayed the honour of God, and battered his inheritance? O looke (ye vipers) what Nazienzen saith, *ubi nost est pax, non est Mundus*: But I feare the saying of Iehu is upon you, what have you to doe with peace? The people have just cause to say of you, nay God himselfe may say, you Flatter him with your praiers, and wound him with your swords; you have the voyce of Iacob, but the hands of Esau, the visage of innocent Abel, but the harts of murtherous Cain; for you have made bonefires of whole townes in the 3. Kingdomes, and exhibited emblemes of your inflamed minds to the world, and al at the same time when you seeme to congratulate your thankefulnesse to the Lord: but in these things you make God your stalking horse, for whilst you seeme to burne in cense, whole townes are turned in to smoake, O, your weapons reake not with the blood of Turkes, but in the hartbloods of your native King and fellow subjects. O what a miserable resolution have you cloathed your selves with, even to destroy all rather then be destroyed? Are you to be called ministers of State, are you to be called peace makers, and physitians of a commonwealth, no, rather to be called firebrands of a Kingdome, or (in more law like termes) States barrators, who have blasted the happinesse of 3. Kingdomes by your litigious lugings, and you have deluded the people thereof into an universal sorrow and complaint, groaning under the heavy pressures of your taxations, being tilted (as empty barrels) in these former times by your avaritious and arbitrary exactions. And those who have escaped your swords, you have bereaved of their estates, which must cause famine inevitably to depopulate by lingring deathes, others, who escaped, and yet under your power, live (as in a presse) under your tyrannous calamity: So that al, not only being sequestred from light and conver-

ſation of that which concernes there ſoules, but are alſo ſe-queſtred from there country habitations, that they are in a worſe condition then the foules of the ayre, neither having reſt nor food, & you are not only ſufficed here with, but your thirſty blood ſucking ſoules (like the lapathæ and Centaures) who in warring ſeeke nothing but warre, ſuch are your haughty minds, that you thirſt after the blood of your neibouring countryes of Scotland and Ireland, nay thoſe being dry land territories, can not quench your thirſts, wherefore you make warre on the ſeas, and with thoſe who were at peace with al the world, until ſuch time as your pride forceth them to adforce, and I doubt not but they (being borne under a watery climate) may ſatiate your bloody Stomackes and the Sulphering heat of your bound leſſe conſciences with water enough, which the Lord of hoſts grant they may cutt of as a curſe from the earth, and make good the ſaying of the Apoſtle. Cutt them downe, cut them downe, why cumber they the ground.

Now according to my promiſe let mee whiſper a word or two to my blind, ignorant, and wilful countrymen, to ſuch as when there King having ſo often ventured his life for the ſaving theres, they like barbarians, and the worſt of heathens, requited goodwith evil.

O countrymen remember Worceſter buſineſſe, and remember that from the firſt entrance of his Majeſty out of Scotland through great dangers and hardſhip by carlile and ſo a long to Worceſter that not 3. hundred of you came into the aſſiſtance (caſting of al duty and allegiance) to your Prince, but contrarily you flocked into the helpe of thoſe, that you cry dayly tyrannizeth over you, whoſe confuſions in your cuppes you drinke and the health and proſperity of your Prince, yet you are the firſt that would cutt his Majeſtyes throat, for did you not endeavour it at Worceſter when you came to the aſſiſtance of

Cromwel

Cromwel by Thousands, and when that your King had lost the day, you were worse enemies to his nobility and gentry then any of Cromwels men, nay you hunted after the life of his then discomfited Majesty, like as the hunter doth after his prey: raping, and plundering al before you beating the braines out of the meaner sort and hurrying the greater (after you had sufficiently robbed them) to some traiterous committee or other for a reward. O Country-men, thinke you not that you must answer for these in humane, & bloody acts, for these robberies, and murthers, you then & formerly have committed contrary to the commandements of, thou shalt not steale, thou shalt doe no murther. Who is it for, that you have runne a hazard of damnation of bodyes, and soules, it is even for those, whose power can be no other (by the lawes of God and man) then a robbed usurping power, so that other nations have just cause now to say, *Quales Magistri, tales servi.* But behold and read there petition presented to his Majesty (whom they wilfully murthered) on the 16. day of Iuly 1642. there you shal find that these usurpers then called God of heaven and earth to witnesse that they would defend his Majesty from all harmes, and dangers, etc. and that they would confirme your lawes, and redeeme your lost liberties, veiw likewise his Majestyes reply to this petition, that he should not count himselfe safe until they had layd downe there armes, and delivered up his townes and magazines, which they detained from him, and that the tumults of London were suppressed, then veiw the replication of these now usurpers to that replication dated the 29. of Iuly. That they desired his then Majesty to accept of this there just reply, that they could not discharge the trust reposed in them, for the safety of the King, and Kingdome (marke that country men King and Kingdome) neither could they yeeld to these demands of his Majestyes, for (say they in that replication) they tooke up armes, and

the

the poſſeſſion of ſuch townes and maguzines, for the ſecurity of religion the ſafety of his Majeſtyes perſon, of the Kingdome and Parliament all which they ſaw to be in moſt eminent danger. (Marke againe al theſe reſolutions) and there in they likewiſe deſire that the King would returne to his court at whitehal, aſſuring him that his royal perſon ſhould be as ſafe there, as in any other place (they having aſſurance of the loyalty of the city of London to his Majeſty, and to that purpoſe they have taken care to prevent al danger which his Majeſty may juſtly apprehend. (Countrymen) by this petition, and the 2. replications with the order of Parliament made there on, Die Iovis Iul: 30. 1642. ordered by the Lords aſſembled in Parliament, that the petition and replication of the Lords and Commons be printed and publiſhed, and that they be read by the parſons and curates in al churches of England and Wales.

*Iohn Browne Cl. Parl.*

I could give you many more of there declarations remonſtrances, engagements, proteſtations, nay there oaths, and Covenants, where in they have ſolemnly ſworne to maintaine the King in his juſt priveledges, and to preſerve the perſon honour and dignity of the King with there lives and fortunes and that they would maintaine the juſt liberties and Freedomes of the people.

But now let an inquiry be made, if theſe uſurpers you fight for, have done and performed the leaſt part of this replication, or any of theire remonſtrances &c. & firſt let is inquire what they have acted as to religion. Which they.

1. Have not only lacerated and tourne to peeces the fundamentals thereof, but they have quite aboliſhed and wholely extirpated the very rootes and branches therof. Have they not in there very night marches (in which they were conducted by the wofull light of Burning townes) few making reſiſtance al being aſtoniſhed at the prodigy thereof

seeing the churches themselves polluted with horses and even committing beastly acts therein, virgins with rapes, and the cryes of the churchmen heard louder, and farther then the drummes, and trumpets of those you maintaine, seeing the pollution of holy things thus trampled upon, nay holy and godly ministers imprisoned and turned out from there flockes, and (that not al) but put to death for preaching the word of God according to there consciences, and this being done have they not put in anabiptistical, schismatical fellowes, doe they not suffer your pulpits to be adulterated by coblers, tinkers, weavors &c. Who teacth nothing but sedition conspiracy, false doctrine and Heresy from which good Lord in his due time deliver you.

2. Next let us make an inquiry concerning the Kings person and dignity, which they have so often called God to witnesse and other imprecations in there printed acts (but dissembled deeds) that they desired God to deale by them & theres, as they dealt by his then Majesty and progeny, which God grount.

I say (Countrymen) let us inquire if they have not (instead of maintaining him in his royal dignityes) imprisoned his sacred person, and in stand of preserving his royal life if they have not wilfully murthered him in a most ignominious way, as you already heard, and in stead of making his Crownes to flourish upon him & his posterity, they have sold them to Goldsmiths, and abolished his posterity for ever so farre as in them lyes, and this was there cheifest aimes of there first taking up armes.

3. Thirdly enquire after your freedomes and liberties (deare Countrymen) behold whom you made as Gods amongst you, have they not sacrifized your bloods to there fortunes, doe they not drive you on, upon al occasions in the front of battles and stormes, as sheepe to the slaughter. What navyes must be prepared, what armies raised, what

warres

warres prosecuted, what cities destroyed, nations depopulated on the only effects of there opinions, and none of al this against Heathens or antichristian enemies, but even against there owne fellow subjects, and neighbouring protestant bretheren, with whom there ever was firme league, until such sycophants came to be rulers over you.

Must they not be judges and Iuries of your bloods, fortunes, behaviours, and estimations? will they not utter thinges according to the dictates of there owne affections? doe they not measure al things by the cirkle of there owne advantages? have they not made your publicke ploneyes quitt the preheminence to there private profit? have they not made al that is yours serviceable to there amplitude? in a word, have they not sacrifized your blood and fortunes to there arbitrary wils, and have they not offered blood in these warres at no rate and cherished divisions purposely to purchase what they have obtained hitherto, to be kings and emperours over you, in measuring up vast summes of monyes from you, resolving to leape into an authority of a more hopeful permanency, and have not you brought this upon your selves by fighting for and aiding with them upon al occasions, but god forbid that such earthly wormes should continue over you after such a manner as they have done in making there progresses through smoaking ashes, & over the trampled bodies of hir seduced men, and continuing in the exhausting al that is yours, rather then they should be exhausted.

O countrymen looke but upon there wales a little better and take the length of this my prospective glasse, and you shal perceive, that they know if the administration of the publicke should be regulated according to the lawes of God, by the judgement of a pious and godly Prince, then they must become base, low, and most contemptible,

temptible, that they should be exposed to prey and deception.

They are neither like the heathens as Hannibal who sayd, *Miles parce ferro!* and Marcellus, wishing he could quench the flames of burning Syracusa) no they desire not to bye peace at so deare a rate, nor sell there dominations so cheape, neither would they immitate Tytus (lyfting up his hands and eyes to heaven) wept over the Carkasses of the Iewes. No, they chuse rather to strutte it out with pride, and make themselves mebriate with passion, and strenghthen there fury with desolation, nought but inexorable wrathes cohabite with there disloyal mindes. But let them besure that our merciful Lord, wil be offended with the long continuance and these lasting malignityes of there undertakings, they having ceased to be what they professed long since, they have forgone there declared innocence, and in stead of increasing in reputation of godlinesse and a good cause (which they then pretended to have in hand) they have built up there towers of fury and malice against al goodnesse, both as concerning your religion and estates (nothing at al esteeming of what our Saviour sayd) when he commanded al scandals to be removed from religion and out of the temple of the Lord dooming a Milstone to be hanged about there neckes and cast into the sea, and nothing esteeming of another rule of our Saviours, love they neibour as they selfe.

I must tel you countrymen the gentiles in times past were amazed at the charity of Christians, to see how they loved each other but now the heathens, behold amongst Christians brother against brother, father against Sonne, destroying on another, and butchering each other, prosecuting, and persecuting on another with endlesse hatred, which can not be but a sad Harmony in the greatest of there Iubilations; now for al these things are dayly seene by you, yet you wil cleave to these monsters of mankind, you have hitherto

therto rather chuſed to periſh with them, then to live a godly, quier, and a ſober life, under your King the choſen on of God.

O countrymen I beſeech you by the mercies of God and in the bowels of Ieſus Chriſt, to forſake theſe rulers (who have forſaken God and you, theſe devourers of holineſſe, who have enough to beſtow on there owne edifices but nothing to beſtow on the repairing the Temples of God, but rather pulling downe the churches as they doe dayly amongſt you reedifiing there owne buildings, as it is in Agge the 1. and the 4. verſe. It is time for your ſelves to dwell in your houſes and this houſe to lye waſte.

O ſuch wretched cormorants, who doe not onely let the houſes of God lie waſte, but utterly pul them downe, and purchaſe lands with the ſpoyles thereof, yet theſe ſacrilegious perſons are accounted by you good Chriſtians, yet you ſticke and adhere to them who make there buildings as it is ſpoken in the 6. chap. of Ioſhua and the 26. verſe. Not laying the foundations thereof in the blood of there bodyes, but in the ſpoyle of there ſoules, which God in the concluſion wil make them as ſwallowes neſts, which in the winter fall downe of themſelves: and wil you yet thinke upon ſuch people, wil you ſtil, deny your obedience to your King, who would there on doe as Noah did after the flood who built an alter to the Lord Gen. the 8. and the 20. verſe.

I wil here conclude deare countrymen with this my laſt adviſe to thee. Which is. That thou forſake this pretended Parliament who have brought thee to this miſerable condition that they have left no authority in England able to ſettle peace; your lives & fortunes being liable to there luſtful wils by illegal accuſations blanke impeachments, threatning declarations who have put out the eyes of the Kingdome (the two univerſities of Oxford & Cambridge) knowing that learning is a ſteppe to Religion, & both to your lawes & liber-

tics, and al enemies to there barbarous, irrational and illegal way of Government, al which when you tooke part first with these members, wee that have Christianity doe beleive that you were seduced by these faire pretences of defending Religion, King, lawes, and liberties, which they first held to you, and you thereby being unwilling to have a Parliament conquered by the sword and consequently your selves, and you not thinking that they could so farre prevaricate as to conspire against King, Parliament, and your selves, to the utter subvertion of al lawes, liberties, and the fundamental Government of the Land, betraying religion unto Heretickes, and Schismatikes, sharing the spoyles of 3. Kingdomes betweene them, & now resolving to enrich themselves more in forraine Lands, I say that (as my selfe was once at the first blinded) you my countreymen had no intention they should be so farre intrusted as you have found to your greife they have engaged you before you were aware: (but thinke it not yet too late to draw backe your feet, and yet slippe the bridle out of your mouthes, with which bit they thinke they have you at there checke, having girt the saddle so fast to your galled backes, and they as ranke riders mounted, who have not only spurred you out of your estates, lawes, and liberties, but will spurre you into hel by new oathes, Treasons, Covenants, &c. If you take not the more heed, and be not the more resolute, for now they have Squeezed what they can out of the Kings party, they cal them home, beginning to make up there bottomelesse vessels ful out of your estates who have beene there freinds.

Now I have shewed you the Lyon whome they hunted after (the Lord of the forrest) not only to be sicke and weake and so become a prey to them, he is not only gored by the oxe, bitten by madd dogge, and kicked by Asses, and as our Saviour was spitted on by pharises, but even as our Saviour was become a prey and crucified for our sinnes, so wee



your

your King for your lawes liberties, and the sinnes of the whole three Kingdomes.

Now to al Christian Princes I speake to you especially of blood or the same religion which this martired King Charles the first was.

Looke I say (you neibouring Kings and Princes) upon this sad example, unheard of President, and unparelled violence, and the Lord graunt you may apply it to your owne soules, and lay your councels and forces in conjunction to make examples of such murtherous subjects, thereby you shal not only feare your owne people from the like attempt but reestablish him who no doubt may be able to helpe any of your greatnesses in such or any other distresse, and I am confident wil be willing to his utter most power. And you wil have (O Princes) the hearts and praiers of al our gracious Kings leidge people in his three Kingdomes of England Scotland and Ireland, for your redemption of them likewise from slavery and bondage, to which I cry. Amen.

FINIS.

# THE EPILOGUE.

*And declaration of the penman.*

Most Gracious Souveraigne.

TO shew your gracious Majesty that I love my country so much that I could devote my selfe to death for it as the Decij in Rome have done and that I resolve to be such, *Quem neque paupertas, neque mors, neque vincula terrent*; I (in the presence of God and in the name of al the freeborne commoners of England) doe declare, that there is no legal Parliament in England nor lawful Government in Scotland and Ireland, that there is not 495. Commoners by names of Knights and Burgesses neither is there a house of Lords, nor is there a King with out any of which by the knowne lawes of England, petition of right by which Kings formerly knew what was theres, and the subjects theres, nor by there ordinances remonstrances and declarations made in the yeares 1642. 1643. where in they declared they intended not, neither could they make law without his them Majestyes consent; I doe farther protest against those arbitrary, exacting, and usurping few members remaining at Westminster, that what ever they have done, or shal doe, as thay now are, is void, and null by law ab initio, and of none of effect by there owne doctrines, and judgements declared in there ordinance made by them the 20. of August 1647. where in they made void ab initio al votes, ordinances, and orders, passed by the then Lords and Commons from the 26. of July 1647. to the 6. of August following, when there speaker with some other renegadoes of them huried away to the army then at Windsor, and this faith I resolve to live and die in as

*Your Majestyes loyal subject.*

Wendy Oxford.